M D 682 648 M [564] [326] /262 cont./ never have anything to do with taking their part. On the other hand, if an Asá is killed by a blacksmith, the Masai immediately place themselves on the side of the ones injured and avenge murder, manslaughter, or negligent homicide by murdering the perpetrator. The Wandorobo, to be sure, would themselves be in a position to execute the revenge, but the Masai do not permit this because they see in it an encroachment on their rights as masters of the land and in particular also of the el konono.

D 683 [682] Bodily injury with a fatal outcome, if caused intentionally, is regarded as murder; if negligently, as negligent homicide. Minor bodily injuries are atoned for with the payment of a specific number of beehives. For the destruction of a finger one beehive is paid, for one hand eight; among some Wandorobo who live in close contact with the Masai the atonement for the destruction of a finger or the whole hand amounts to a fat-tailed sheep. Bodily injury leading only to the loss of an index finger or an eye often remains unpunished, as does indecent assault. Abortion is said to be unknown, and perversion not to occur. Kidnapping and sale are unknown.

D [847] [839] [674] A theft committed in the camp by an inhabitant or stranger is atoned for by the return of the stolen goods; that of a beehive hanging outside the camp, with the payment of ten new ones. Anyone who steals honey from a beehive pays five beehives. Arson is said not to occur; one who is the cause of the illness of another through sorcery is not infrequently killed, after he has been persuaded to charm the sick one back to health. The shooting of poisoned arrows in the camp is strictly forbidden, because of the danger connected with it. Anyone who transgresses this law must expect to be killed immediately by his campmates.

D 685 D 683 D 689

D 681 Unknown are: aggravated kinds of death, the principle of repaying like with like, compensation in the culpable body part, symbolism, imprisonment, enslavement, public punishments, the right of pardon.

D 787 For the inquiry concerning an unknown culprit, the injured one turns -- /263/ as has already been mentioned -- to a sorcerer, who is also called ol goiatiki among the Wandorobo. Instead of the manipulations with the en gidon, he throws a pair of sandals on the ground in front of him eight times, then picks them up and puts

1, [ol goiatiki is a Masai word also meaning sorcerer--Analyst]